THE PACIFIC

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MUTINY.

By Susan Coolidge.

The heart of the world beats slow,
And the pulse of life is low,
    And the shrunk earth powerless lies, and prone in the clutches of the frost;
And the short, short days go by,
And the sun in the wintry sky
    Shoots a cold ray into the moon as if its heat were lost.

But put your ear to the ground,
And a stir of dim-heard sound
    Will reach it,—a murmur of slow revolt, like the hiss of a rising tide,
No rootlet faint and chill
But shares the quivering thrill;
    And mutinous whispers come and go where the thralls of the winter hide.

Ah, despot, hoary and old!
Your fetters are strong and cold,
    But stronger the slender slaves they bind, and they shall conquer thee.
A little longer still
You may urge your cruel will,
    Then the dungeon-doors shall open wide and the prisoner go free.

Bluebird and robin then
Shall sing your requiem.
    The moon shall laugh at your defeat, the teasing winds deride;
For your icycles on eaves
Shall dance the happy leaves
    And the bayonets of the daffodils thrust all your frost aside.

For while the stars endure
This sweet truth standeth sure,—
    That life is ever lord of death, and love o'ercometh hate.
So, though the months seem long,
And the icy fetters strong,
    We will abide in patience, come the springtime soon or late.

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2716 Hillegass Ave., Berkeley.

CHRONICLE AND COMMENT.

Nearly an hundred thousand United States citizens settled in Canada last year.

Peary's dogs, the honored ones that pulled his sledges to the North Pole, were the chief attraction at a dog show in Boston on Washington's birthday.

Judge Waite of Boston, in sentencing to prison two boys who broke into a fur store, blamed the labor unions for their downfall. The unions give little or no opportunity for boys to learn trades.

Professor Jackson, the head of the engineering department of the Massachusetts Institute of Technology, says the salaries of instructors in the Institute are too low to allow of marriage, and he suggests an advance.

There are 10,000 white pupils in the public schools of Hoboken, Massachusetts, and 15 black. One of the latter, a negro girl, received a few days ago at the graduating exercises the first prize for scholarship. She is the daughter of a Pullman car porter.

In New York City theater gatherings are frequently followed up by a presentation of the gospel message. This movement was inaugurated by the Rev. Charles Stelzle of the labor department of the Presbyterian Church, and has had welcome by several theater managers.

The Rev. Anna Howard Shaw says that one hundred women on the police force of New York City would do more to wipe out juvenile crimes and sins against childhood than all forces combined. And she says that when women are given the right to vote in New York they will try to get on the police force.

The Congregational National Council and the different missionary societies will meet in Boston this year, October 10-20. The 100th anniversary of the American Board of Commissioners for Foreign Missions will be celebrated at that time. The gathering promises to be one of the best attended and most notable of Congregational assemblies.

Forty-eight per cent, or 1942, of the students at Harvard this year are from Massachusetts. California sends 63; Oregon 19; Washington 26; Nevada 2; Utah 5; Idaho 5; Arizona 2. The law school is the most national in its scope. Of its 749 students only 208 or twenty-seven per cent are from Massachusetts. The foreign element at Harvard has doubled in the last five years and is now four per cent.

A feature of the postoffice bill now before Congress requires mail boxes at each door where delivery is made. It has been found that the average mail carrier loses about thirty seconds in ringing each doorbell and awaiting response. It is expected that this provision will greatly increase the efficiency of the service and possibly reduce the number of carriers required. A saving of $400,000 is estimated, but the expenditure by the people to meet the provisions of this bill in the way of providing new mail boxes is estimated at $20,000,000. The average mail box costs one dollar.

The American Board about two years ago offered to transfer its missionary work on the island of Guam to the Protestant Episcopal Church. After investigation the Episcopal Board found as follows: "Resolved, That while this board deeply appreciates the offer of the American Board of Commissioners for Foreign Missions to transfer its work in Guam, together with all its property, to this board, and while it is highly gratified by the spirit of confidence and good will that has prompted this offer, it regrets that, in view of responsibilities assumed, it seems inexpedient for this Board to accept the offer at the present time."

Dr. Matthew H. Buckham, president of the University of Vermont, the dean of American college presidents since the retirement of President Eliot of Harvard, spoke at the recent meeting of the New York alumni of the University. His contention was for a college curriculum, which seeks culture more for the sake of true manhood and character than for the material products a man can turn out. He prophecied that within the next ten years Greek would be re-established in the majority of college curriculums. President Buckham, who has been for so many years at the head of the University of Vermont and who is one of America's distinguished educators, is the father of Professor Buckham of Pacific Theological Seminary.

In a symposium in the Yale Daily News upon the subject of "College and Politics," President Emeritus Charles W. Eliot of Harvard says: "It seems to be perfectly obvious that college graduates raise the general tone and temper of political action, the reason being that a prolonged education as a rule increases the recipient's sense of honor, sense of public duty and desire to be serviceable." Secretary of War Dickinson says: "As to the influence of college men in politics and whether or not they raise the standard of politics, it seems to be an indubitable fact that they are a strong factor in the control of public affairs, that their influence has increased in late years and that it will continue to increase in greater ratio." The Secretary traces the activities of college men in the great affairs of the country from the signing of the Declaration of Independence, of which signers twenty-seven had collegiate training, down to the present Congress, with its sixty-nine per cent of college graduates as compared with fifty-four per cent in the Thirty-Seventh Congress, to prove his point that the influence of college men had steadily advanced until it had become preponderating. Secretary of the Navy Meyer, in his opin-

ion says: "All the big positions in the country are being filled these days by college bred men. All the great projects are in the control of college bred men. In fact, for the past eight years college bred men have been gaining more and more power in every sort of political and business fields. As to the question of the moral influence of college men in politics, you can do nothing better than to look at President Taft and ex-President Roosevelt, both college men, with cabinets behind them composed almost entirely of college men. The one has blazed the way for business and political honesty; the other is doing equally important work of legally and judicially smoothing off the blazed trail into a road. The chief work of both these college men has been directed towards raising the standard of everything with which they have come in contact."

An Eastern paper has published a list of two hundred and fifty churches that have increased recently the salaries of their pastors. The Boston Transcript says: "To duplicate that list in this region a diligent search would be necessary, if the Congregational churches of Boston are taken as a basis for judgment. Of those whose published reports of ten years ago can be compared with their present payments, five are giving their ministers the same salaries now as then; six report a total increase of $1,960, and eight report a total decrease of $2600. This makes an average decrease for the entire number that is small, but still forms a painful contrast to the increase in the cost of living during the same period. There is another aspect of ministerial finances that few consider," continues the Transcript. "The minister is probably the only salaried man whose employer expects him to bear the incidental expenses of the business out of his own pocket. The clerk would be dumfounded if called upon to pay for the postage and stationery used in transacting the business of the office. The traveling man would be inclined to rebel, if he could charge nothing up to the firm, but was obliged to pay out of his salary all his traveling and hotel bills. Many managers even expect the "house" to settle when a customer is taken out to dinner. Yet a minister counts as one of the considerable items of expense the cost of an extensive correspondence in the interest of the Church work, including notices of meetings and many letters. As the representative of the Church he goes to councils, conferences, conventions, some of them many miles distant and lasting several days, but "at his own charges." He must have a telephone, and though nine-tenths of the conversations concern Church work, he pays the bill out of his own pocket. With many ministers the outlay for entertainment, both for the church people, and those who come out of town in connection with some phase of the church activity, is by no means small. He buys all his tools—that is, books; secures, lights and warms his work room. It is safe to say that these incidentals, that in ordinary business are borne by the employer, and in the ministry are met by the employee, out of his personal funds, in few cases amount to less than twenty-five dollars a year, and not infrequently are ten times that sum. It is true that this situation is assumed by both parties; still the fact should be recognized that a minister has for his personal living considerably less than his salary. Most Protestant ministers receive no additional compensation for funerals and baptisms, and rare are the cases where the wedding fees balance these special outlays for the Church work."

"A MAN'S JOB."

W. N. Burr.

After listening to the address on "The Tomorrow of Congregationalism" by Dr. Hubert C. Herring, of the Home Missionary Society, reported in The Pacific last week, I hurried down to the First Methodist church to catch what I could of a "Laymen's Missionary Movement" meeting that was being held preparatory to the great convention that has been set for March 8, 9 and 10. I found the large auditorium filled with men. Dr. John Willis Baer was just closing his address as I entered. As Dr. Baer took his seat the great organ sounded, and a lady from the choir-loft sang in a sweet, round, cultivated voice the tender hymn, "Jesus! O How Sweet the Name."

Then Judge Curtis D. Wilbur was introduced. "I feel," said he, "that this is so rare and so important an opportunity to speak for a vital cause that I have played truant from the court-room for awhile this morning to come down here and talk to you for a few moments. I am very greatly interested in foreign missions for many reasons.

"In the first place: I have a sister who is a missionary in the foreign field, in Persia. It has not seemed a trifling matter to read missionary literature, nor a hardship to give money, since a member of our own family has been in the work. And, men! if we **mean** what we say when we say 'brother' and 'sister' of those who are in family fellowship with us in Christ, ought we not to meet the demands of the great missionary enterprise with something of the family interest prompting us? The men and the women who have been called to the foreign work are all of them our brothers and sisters. If we have had little sympathy with missions the thought that our own have gone to the foreign field ought to make us interested.

"We ought to be considering in these days the **necessity** of foreign missions to our own welfare, and to the welfare of the world. It is marvelous how the nations of the earth are mingling with each other since the modern means of intercommunication has opened the way. Foreign missions has become to us a matter of dollars and cents coming back to us, as well as going out from us. Foreigners are coming into our country in great numbers, and it makes some considerable difference what kind of people they are when they get here. It makes a marvelous difference to us what a Chinaman's education in China has been, for instace; whether Chinamen are taught moral and Christian standards of living before they come here or not. Christian missions are of greater worth than battleships; and if the United States will put its money into missions there will be no need for battleships. Make the men of China and Japan our brothers in Christ, and we need not fear war, nor be forced to listen to rumors of war. But if Japan and China become modernized with no Christian conscience behind it all, we may well inquire where we shall come out.

"We men have been belittling the greatest enterprise ever conceived of for the betterment of the race. We have given **pennies** to our children to put in the missionary collection, and we have been holding this mighty work **down,** in our own minds, to the standard of pennies in the hands of little children. We have said to the world that the extension of the kingdom of God throughout the world is just for a few good women in the Woman's Home Missionary Society, and for our little children. God bless

them. They have their part in the great work. But we must dignify it, too, by making it appeal to **men.**

"Missions are necessary for ourselves. We spend large sums of money for automobiles, indications of our prosperity are seen on every side; but if we are not thoughtful we shall come upon the dangers that every prosperous nation has had to face. I fear if we neglect our opportunity for others we shall find our hearts shriveling. I am persuaded that Christian missions is a man's job, and it is time we laymen, busy business and professional men that we are, were taking hold of it.

"I would not have full assurance that I am a Christian if I felt no deep interest in the cause of Christian missions. I once tested myself at this point. 'Are you willing to do the will of God?' I asked myself. 'Would you go to Africa as a missionary if God were to make known to you that it is His will to send you there?' There came a day when I could answer 'yes.' And from that day to this I have called myself a Christian. Have the open heart and the willing mind, men, and take hold of the things that God is placing in our way."

Judge Wilbur was followed by ex-Supervisor A. J. Wallace. It was some startling statistics that seemed to be goading on the holy passion in this man's mind and heart. He spoke strongly as a **man** speaks when struggling under the power of a great conviction. I give bits of things caught into my note-book from this address:

"God is represented in His Word as emotional—He loves, He hates, He is angry, according to the Scriptures. I sometimes wonder if God is not **disappointed**—at the slowness of this people to awake to the importance of His kingdom and its interests. I wonder if it has not been a disappointment to Him that we **men** have been so slow to interest ourselves in the great missionary work of the church. We have no business to be too busy to attend to the King's business. Neither are we at all right when we excuse ourselves from active service by paying our pastors a salary to do this work. We must get away from the idea that the pastor is the whole thing on the man's side in active Christian service. He is the leader, the officer, but we must be the workers of the rank and file. It is senseless for us to thing of our pastors as called to shoulder the responsibilities and duties of officers and of men of the ranks, too. **We** are called to do **our** work, in business, or school, or legal profession, or wherever our place may be. And our missionaries are as much **our** brethren as they are the brethren of our pastors.

"We are here to do the Master's work, in the Master's spirit, and from the Master's viewpoint as nearly as possible. We read that we shall be like Him; but, men! if that shall be true of **us,** we must be **growing** like Him; and it is like **Him** to carry an absorbing interest in the propagation and development of His kingdom throughout all the world."

La Canada, Cal., Feb. 23, 1910.

"FATHER ENDEAVOR" CLARK AT SPOKANE.

Rev. Dr. Francis E. Clark, founder of the Christian Endeavor Society, and William Shaw, international secretary, had a number of pleasant experiences during their stay in Spokane, Wash., February 20 and 21, en route to Boston from Agra, India, where they attended the world's convention last November. One of Dr. Clark's visitors was Peter F. Corbett, a highly educated Nez Perce Indian, who is prominent among the ranchers of northern Idaho, and is identified with the State bank of Kamiah.

"More than 500 Indians on the Nez Perce reservation in Idaho belong to the Christian Endeavor Society," Corbett reported to Dr. Clark, "while in the town of Kamiah we have 95 members. A peculiar thing about it is that almost all are the older people of the tribe. We have six Presbyterian churches on the reservation and the work is making progress in all lines."

Dr. Clark said in reply that the Christian Endeavor movement is spreading at a marvelous rate all over the world, adding: "It already has a membership of more than 3,500,000 and we are engaged in an increase campaign for 1,000,000 new members by July, 1911, with every prospect of attaining that glorious end."

The head of the Christian Enedavor Society, which organization came into being at Portland, Me., 29 years ago, said among other things in an interview, describing his visit to the far East:

"Agra, the city in India where the world's Christian Endeavor convention was held, is famed as being the home of the Tajmahal, the most wonderful structure in existence. It is a vast tomb of almost unbelievable magnificence, built by the last of the Indian moguls for his empress.

"At the convention there were about 5,000 delegates from every corner of the globe. America contributed an even hundred. Altogether, 31 languages were spoken by those in attendance.

"At the close of the meeting the American delegates visited Rangoon, Burmah; Manila, P. I.; Canton, China; Tokio, Japan, and many other points of interest.

"I was accorded the honor of an audience with the Emperor of Japan. The Christian people of Japan wanted me to meet their ruler, and arranged in advance for an audience. The only other representative of a big Christian organization ever received by the Japanese monarch was General Booth, founder and head of the Salvation Army.

"The future outlook of the Christian Endeavor movement is bright—the most brilliant in its history, and I firmly believe we will add a full million new members by July of next year. This wil mean 10,000 new societies. It is a gigantic undertaking, but it will succeed.

"Some of the fruits borne in the organization's life are 71,000 societies in all the world; 10,000,000 of former members have gone into other forms of church work; $15,000,000 given to missionary and charitable objects; 4,000,000 associate members brought to Christ and into church membership; 37,000,000 young people's religious meetings held in a quarter of a century, with an aggregate attendance of 1,100,000,000."

Dr. Clark addressed meetings in First Presbyterian, Central Christian and First Methodist churches during his stay in Spokane. It was his first visit in ten years. "The change that has taken place since 1900 is wonderful; it is marvelous," he said. "Everywhere are evidences of rapid and substantial growth and nowhere is this to be seen to greater extent than in the residence districts. Spokane is a great, progressive and prosperous city." A. W.

LAYMEN'S MISSIONARY CONVENTIONS.

The first meeting on the Pacific Coast will be held in Los Angeles, March 7-10.

The second in the series will be in Fresno, March 12-14.

The third will be in San Francisco, March 17-20.

Arrangements are being made for a banquet the first evening at the Palace Hotel.

The Pacific will have detailed information concerning the San Francisco meeting next week.

Among the speakers at these meetings will be President Capen of the American Board, Mr. Elijah Halford of the Methodist Board, and Mr. G. Campbell White, the secretary of the Movement. The meetings in San Francisco will be attended by laymen not only from churches about the bay, but from churches as far distant as San Jose. The committee in charge is endeavoring to interest therein all churches in this part of California that will not be reached by the conventions at Fresno and Sacramento.

A JOTTING.

The Apportionment Plan—A Note of Warning.

I have not had the opportunity of reading the literature issued by the Southern California Conference in connection with the administration of this plan. Neither have I had the privilege of hearing any of the appointed exponents of it in that part of the state. In the northern part of the state I have seen all the documents issued, and I find in them very much to commend. They seem, however, to me to lack persuasiveness, and also a clear and full statement of the plan in its relation to the autonomy of the churches, and the freedom of individual Christians. I doubt whether this relation is generally understood; notwithstanding the fact that it has been so frequently dilated upon among those advocating the plan that to them it has become commonplace.

To illustrate: Being about to present the story of our work for Orientals in one of our churches, I asked,—as I needed to ask,—a brother who is perhaps the main pillar of tht church, whether it had adopted the apportionment plan. If it had, my plea would assume one form, if it had not, my plea would take the old form in use before the apportionment was agitated. His reply was "No," uttered with a decisiveness quite unexpected; for I know of no brother in all our churches more genial and affable than he, or one more likely to fall in with a good plan once understood by him. It was so uttered as to preclude discussion. And this again was something new in all my experience with him. I feel sure that the matter had been thought over by him, and that the plan had been rejected decisively. Accordingly my plea was made without handicap from the apportionments, and the proceeds were probably somewhat larger than they would have been otherwise. Again, in Southern California, I was riding with a lady of one of our churches, than whom I know of no one more likely to be a student of our operations, acquainted with missionary work, and in spirit and action more sympathetic with it,—and in view of the possibility that I should soon be speaking in that church, I asked her the same question. She replied, "I dont believe in the apportionment plan, though I know, Mr. Pond, that you are in favor of it. If I wish to give to one cause more than some committee has decided was its fair portion, and less to another, I must be at liberty to do so; and if a church wishes to divide its benevolence differently from the way suggested by that committee, the church should be at liberty to do so, and that without breach of fellowship, without any need of apology, in full liberty." I said to her, "Why, that is precisely what the apportionment plan provides for. There is no disposition to control the action of a church, or an individual. There is no invasion of the autonomy of the church. You are entirely at liberty to designate all that you give in one direction, if you choose. Or you may divide it as seems good to you; and the church may do the same. The action of the committee is simply advisory, and is to be considered according to the light which the individual, or the church, may have." And then I asked her, "Hasn't this been presented in this way to your church?" She replied in the negative, and said if that was the apportionment plan, she was ready to be in favor of it. But the address made to the church assumed that the church would take the apportionment plan as it was handed to them, and went on in a bright and pleasing way to deal with the subject of benevolence in general. I said to myself, "If **this** lady misapprehends the plan, how many more are in even denser ignorance respecting it, far above average intelligence and interest in our churches as she certainly is." I have since seen further reason to believe that there is an unrest and possible irritation in view of the plan as misunderstood. It seems to me that no time should be lost in setting it forth in the most distinct and persuasive way before all our churches north and south, just as though nobody as yet understood it. Let there be "line upon line, line upon line." Make everybody know just what it means, and how it would wrok if carried out. Otherwise, the agitation of it and the attempt to lay it upon the churches as an obligation to be met may, I fear, do more harm than good. An apportionment is not an assessment, but looks so much like one as to be easily mistaken for one.

W. C. P.

"Pittsburgh gauges its prosperity by the output of its steel mills, Kansas City by the shipments of hogs, Palm Beach by the hotel registers and Reno by the divorce records," says the New York World. "This season the Nevada town is doing a rushing business. Its hotels are swamped and all the spare cottages occupied. By another year solid property holders look for a keen speculation in desirable lots in the foothills commanding a view of the court house. The history of Nevada is a succession of booms. It took a big spurt in the bonanza period and then went back. When its rival silver kings were seized with the senatorial ambition, money flowed like water in the capital's streets. For a brief spell in 1897 the Corbett-Fitzsimmons fight brought back good times; but the glory of the state soon passed and California usurped its place as the sanctuary of pugilism. In the Tonopah excitement a new crop of millionaires was produced, but when things were at their best a mischief-making legislature decided to abolish gambling. One after another of the State's sources of income had dwindled and dried up before the possibilities of the divorce industry were discovered. The climate of Nevada has not changed since the Mormons settled its arid valleys. It is no drier or clearer or more tonic than it was twenty or forty years ago. There are the same pungent smell of sage brush and the same sifting showers of alkali dust. The railroads have done little to advertise its advantages as a paradise for health seekers. The fame of Reno as a great national

resort is due wholly to the genius of the people of Nevada, who have had the business sense to require only six months' residence in divorce suits and to elect judges sufficiently industrious to keep their dockets clear."

ACORNS FROM THREE OAKS.

Aloha.

That Crazy Dog of Eland's.

He was a soft-haired, sandy-colored, dear-eyed little collie when he was put in my friend's hands as a playmate for his little girl. Her child's heart was happy in her new possession. He was all right on bright and pleasant days but very soon the good housewife found that little paws running in and out on rainy days brought more mud than little shoes, and it is only trainers who can teach even a tractable doggie to wipe his feet on a mat. It can be done, but it is as hard to teach as lying down. Did you ever notice how hard it is to teach a dog to lie down? To chase a ball, or a child, or another dog, that is easy. But to lie down and be still, it's as hard for a dog as it is for a Christian. I've tried it. Prince was like other dogs. He had an appetite and he grew. He was soon stronger than his little mistress and why should he not fondle her in his rough doggy way? No one told them to step on the toes of his hind feet, a far better plan than whipping. When the little girlie went in to play with her dolly Prince was shut in to the narrow town lot. How natural that he should bark at the boys who poked sticks through the fence at him! Even the postman was an object of his suspicion, for his horse and cart came very close to the mail-box on the fence. His master had to be away in the city and Prince was needing a strong hand at the time his habits were forming. Alas! the dear puppy came to be known as "that crazy dog of Eland's."

Occasional switchings will not train a good dog. About twenty pattings to one mild switching is a good rule for a puppy or a colt. Well-born boys will bear a yet larger proportion of praise. But a little switch? Yes. Solomon knew. He wasn't switched enough. But we're talking about Prince now. A great friend of dogs and children suggested to the owners of Prince that they seek a home for him at Three Oaks. So it came about that Prince changed homes. He came on probation, for I was told he was "a crazy dog." His probation lasted about three days. I found he would pick up my paper and bring it to me quite as promptly as the setter puppies I have loved and trained for thirty years. One chiding from the window will stop his crying on the chain, for a valued dog must learn to bear confinement. He is loving, playful, gentle, teachable, and is OUR DOG. How much that means on a ranch where animals are loved! He has won all hearts. "Billy Binks," the beautiful colt, has surrendered to the charms of the collie. They lie at my feet, a little "Harmony Club" of two. How many children thresh and fret in hot rooms in close city quarters who would be cheerful and good could they have the open air and sweet life of the country.

A Baby's Victory.

It was a cloudy day in San Francisco after many cloudy days. Our car was full, but not crowded. We could see every fellow passenger. Next us sat a young mother who was a comely baby two decades ago. Her six-months-old baby sat lovingly on her lap gurgling out sweet baby notes. A child-loving lady by my side took the child in her arms in a way which touched the young mother's pride and kindled baby joy rather than alarm. We had been studying the faces opposite. Not one had worn a smile. I'm not sure there were any smiles on our side of the car until baby woke us up. But the mother smiled when the baby was noticed, and immediately trusted the stranger lady. The worn woman in the corner, with rusty cap and ancient coat, began the smiling, which ran along her side of the car. The weary and trembling old man seemed to be looking back irresistibly about four-score years and caught a glimpse of his own childhood. I don't know what the fashionable woman with the very big hat thought, for I don't understand women who wear inverted umbrellas. But baby interested her. The school girl did not read her lessons. That infant class of one held her spell-bound. The fashionable man with a stylish cloak, with every mark of high-society life, before he got off at his club-house surrendered his attention to the smiling, prattling baby queen. John Chinaman in the corner grinned like a colored porter and showed his ivories in token of the baby's conquest of him. I had no time to study my seat-mates, for I was a worshiper of the babe, and followed her with my eyes, as did the smiling conductor, who let the child and her mother reverently off the car. If I can remember at this distance of time the little Syrian maid who followed my white Arab six miles with her little bare feet, mistaking my "good-bye" for praise of her wares as "good buy," and shall never forget a new-found little friend from New England who, the evening of the day I saw the baby, won a whole company of new friends by her childish wit and gentleness, why may not the vision of the little child of the San Francisco car stay with me always? God bless sweet babies!

Eleventh Blossom Festival.

This wet winter, which developed an unparalleled growth of glistening Christmas berries, seems to promise an unwonted spring blossoming. The acacias are in their golden glory. It will put plough teams to their mettle to turn under the bush mustard. The almonds are out in early beauty. Every hour of the welcome sunlight is turning the swollen buds of the apricots into pink blossoms. Pussy willows are soft as the willowy hair of the superb pussy who nestles at my feet. The spring smell is in the air. It is simply delicious to be out doors and hear the birds tell God how beautiful He has made the world. I doubt if I could stay in with any less pleasant duty than to invite all friends who can do so to come to Saratoga's Eleventh Annual Blossom Festival. For rain and sunshine make this valley white with uncounted prune blossoms, as sweet as the orange buds of Riverside and as soft and white as that snow which is locking up all trains in the high mountains of Washington.

Paul Shoup has promised to write me his figures and I will try honestly to tell you whether it is to forty billions of prune blossoms we invite you, or to a hundred billions. Positively, friends, I did all my boasting in Minnesota. I love California and the truth about California is good enough. I'll tell the truth. We try to select the best day—generally a Saturday—for our Festival, and may not surely reach The Pacific, but we can reach the great dailies and the railroad friends about the Bay can tell you

of the reduced prices and the larger choice of routes. Your longing for the country is healthy. Gratify it if you can. All the old attractions and such new ones as we can offer. Be free to suggest to us for our village pride aspires to the best.

Step over our threshold. Chickens flutter in anticipation. Special plans for good coffee. Congress soda free. Tell your friends. Pack the lunch baskets. Games for the children, and the neighbors' children. Music. Speaking. "The usual Free Ride up the Hills for visitors from Bay Cities."

We invite automobliists to aid in carrying interested friends to see the glorious white arches of the orchards. Powerful brakes are not needed for autos or carriages at Glen Una or Sorosis. Watch the city papers. Write us if there be any special kindness we can show you. Many will keep open house. Special welcome will be given our Congregational friends at the Congregational church at the hill. All the churches will be open. I hope to shake many friends by the hand at the school-house betwen 10:30 a. m. and 3 p. m. May God bless our Eleventh Annual Blossom Festival.

THE SAN FRANCISCO CHURCH EXTENSION SOCIETY.

The Seventeenth Annual Meeting.

The seventeenth annual meeting of the San Francisco Church Extension Society was held in the First Congregational Church on Thursday evening of last week. A large number of delegates from the different churches partook of a very inviting dinner which was served by the ladies of the church at six p. m., after which came the business of the meeting and the addresses.

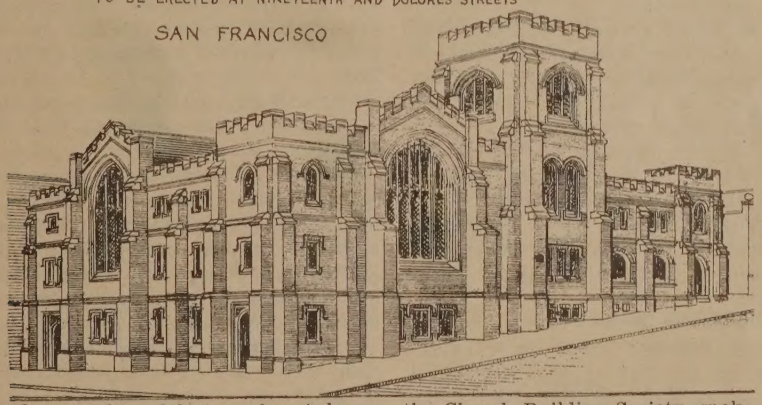
The report of the secretary, Mr. Morris Marcus, which was circulated in printed form, reviewed the work of the society since it was organized in 1893, at which time it operated on both sides of San Francisco bay. In 1903 such changes were made as to confine its operations to San Francisco.

The president of the society is Mr. Geo. C. Boardman, Jr., of the First Congregational Church. The board of trustees as constituted since the meetnig last week is: Revs. Geo. C. Adams, E. L. Walz, R. K. Ham and Messrs. B. S. Hays, C. J .King, I. H. Morse, Morris Marcus and Geo. C. Boardman, Jr.

MISSION CONGREGATIONAL CHURCH

TO BE ERECTED AT NINETEENTH AND DOLORES STREETS

SAN FRANCISCO



Mr. Boardman in an opening address predicted for San Francisco in the next ten years a greatness unthought of by the average citizen, and laid special emphasis on the importance of such a work as is entrusted to the Church Extension Society to do.

The Hon. C. A. Murdock, editor of the Pacific Unitarian, and one of the city supervisors, spoke on "The Business Man and Church Building." He showed that it is to the interest of every business man to support that which is so vital as a basis of all that is of value. No morality, said Mr. Murdock, that is not based on religion will stand the test; and our religion if it is worth anything ot all must go out and permeate all affairs and interests of life.

The Rev. A. W. Palmer of Plymouth Church, Oakland, spoke on "Making Good." The address was a leaf out of his own successful experience in leading his church in Oakland to the place of service and influence which it now occupies. He spoke of the importance of advertising, of the necessity for doing something in the way of service, of a forceful, vital message on the part of the preacher, and of the working church. In telling of the means by which Plymouth Church was made known in the community, Mr. Palmer said that there was a time when some had thought the building to be a pickle factory; others that it was an adjunct to Fabiola hospital; and still others that it was the Piedmont bath house.

The Rev. H. H. Wikoff, the Pacific Coast Secretary of the Church Building Society, spoke concerning the work of the Society, expressing in the course of his remarks the hope that the day of a Greater San Francisco will be found to be not far in the future. Referring to the work of the Church Building Society on the Pacific Coast, Mr. Wikoff said: Seattle has 17 Congregational church buildings; the Building Society helped to build 12 of them. Tacoma has 6; the Society helped to build 4; Spokane has 7, all of which the Society helped to build. Portland has 8, and aid was given to all. Eleven of the 16 in Los Angeles were aided; 5 of the 7 in Oakland; 8 of the 14 in San Francisco.

The Knickerbocker Quartette added greatly to the pleasure and inspiration of the occasion by their singing, responding cheerfully to many encores.

During the evening the following resolution was unanimously adopted:

"Resolved, That the thanks of this Society be tendered to Rev. H. H. Wikoff, Field Secretary of the Congregational Church Building Society, for his work in advancing the cause of Church Building on this Coast.

"Resolved, That the Congregational Church Extension Society of San Francisco and vicinity will do all in its power to assist and promote the building of churches, in co-operation with the Congregational Church Building Society of New York, and hereby expresses its appreciation of what has been already accomplished."

Action was taken also as follows, greatly to the gratification of the churches most vitally concerned:

"Whereas, The building of churches in San Francisco, commensurate with the development of the city, is of vital importance to the rising generation and to the future of the Congregational churches now here, and

"Whereas, The Congregational Church Extension Society of San Francisco and vicinity, in annual meeting assembled, finds urgent need of a liberal apportionment of Church Building funds for the prompt construction of Mission, Sunset, Pilgrim and Mayflower churches in San Francisco, and

"Whereas, The Congregational Church Building Society of New York is the custodian and distributor of funds contrbiuted by the churches of the United States for the construction of churches and parsonages, therefore be it

"Resolved, That the application of Mission Church to the Congregational Church Building Society for a grant of five thousand dollars and a loan of five thousand dollars is hereby endorsed by the Congregational Church Extension Society of San Francisco and Vicinity.

Resolved, That this Extension Society will finance the payment in full for the Sunset Church lot at Tenth Avenue and K street, and hereby requests the Congregational Church Building Society to set apart ten thousand dollars for the construction of a substantial church thereon in 1911.

"Resolved, That this Extension Society hereby requests the Congregational Church Building Society to set apart ten thousand dollars for the construction of Mayflower Church on the lot now held by Wallace Bradford, Morris Marcus and W. G. Lenfestey as trustees, or on such other lot as may be decided upon by said church, said trustees and the Board of Directors of this Society.

"Resolved, hat this Extension Society hereby requests the Congregational Church Building Society to set apart ten thousand dollars for the construction of a substantial church on the lot now occupied by Pilgrim Chapel, and owned by Plymouth Congregational Society."

We give here a diagram prepared by Secretary Marcus, which shows the location of the Congregational churches of San Francisco.

Number 1 is the First at Post and Mason; the lot is 110 by 137½; Dr. Adams is pastor. Number 2 is Plymouth, on Post street near Webster, on a lot 95 by 137½. Plymouth has no pastor at present.

The Mission Congregational Church site is designated by the figure 3. It has no building, but owns two lots, one on the south-east corner of Nineteenth and Dolores streets; the other on Fifteenth street at Lida place. At the first named location a beautiful house of worship, a picture of which we give here, will be built at an early date. The Mission Congregational Church was formed by a union of Olivet and Third. R. K. Ham is pastor.

The site of the Green Street Congregational Church is shown by figure 4. The fine brick structure is admirably adapted for the splendid institutional work conducted by the Rev. and Mrs. E. L. Walz. The location is on Green street near Stockton; the lot is 57½ by 70.

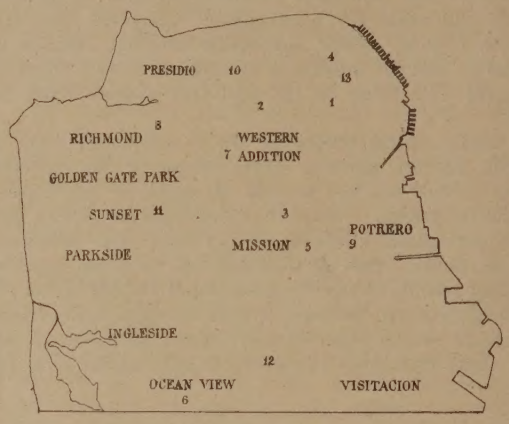


Diagram Showing Location of Churches.

The location of Bethany Church in the Mission district, situated a little over a mile from the Mission Church, is shown by figure 5. It is on Bartlett street near 25th, on a lot 65 by 117½. L. B. Briggs is pastor.

Ocean View Church, on Broad street near Plymouth avenue, is designated by figure 6. Mr. R. A. Goodwin, a Pacific Theological Seminary student, is in charge of Ocean View.

Park Church site on Hayes street near Lyon, near the panhandle of Golden Gate Park, is indicated by Figure 7. C. C. Champlin is pastor.

Figure 9 locates the Richmond Church on corner of Seventh avenue and Clement street. This church sold its present site recently for $23. The church building is to be moved to another corner in the same block. The money saved by this change is to be expended in extensive improvements in paying the indebtedness to the Church Building Society. J. A. Cull is pastor.

Bethlehem's site is indicated by figure 9; it is on Vermont street, near Twenty-fourth. O. L. Corbin is pastor.

Mayflower Church, in charge of Rev. N. C. Gause, is situated on the corner of Pierce and Green streets. Figure 10 shows its location.

Sunset, which is designated by figure 11, is on Ninth avenue near L street. Mr. Sidney Wilcox, a Pacific Seminary student, was called to this work recently.

Pilgrim Church, of which the Rev. Marshall Meserve is pastor, is on Edinburgh street near Persia avenue. Figure 10 shows its location.

The Chinese Church at 21 Brenham Place, is designated by figure 13.

There is also in San Francisco a Japanese Congregational Church. It meets in a rented building at 528 Devisadero street.

The foregoing diagram will show to persons familiar with San Francisco a good distribution of the Congregational churches.

THE CONTRIBUTION OF CONGRGEGATIONALISM TO AMERICAN HISTORY.

A Few Extracts from a Paper Read by Dr. W. A. Waterman of Chicago, Before the Congregational Ministers of Seattle.

A good pedigree is desirable for man, beast and Church, therefore valuable and should be a matter of record as often is.

The motto of the Mayflower Pilgrims was and is, "A Church without a Bishop and a State without a King."

This led them, 289 years ago the 22d of last December, to plant such a church, formulating its organic, ecclesiastical principles on the basis of equal powers, privileges and rights of its membership, with no ruling voice but that of God as He spoke through them individually and collectively. This was, and now is, Congregationalism.

These same principles were formulated in the cabin of the Mayflower before landing at Plymouth, on which to base organization and government of the village and city communities in order to found the State without a King."

These purposes led to their banishment by James the First from their mother-land, and to Holland and thence to venture across the seas. How well they succeeded in their purposes, their works do tell.

(1) They established the first church on American soil, though one historian writes: "It is possible that one or two nonconformist Episcopal churches were planted in Virginia somewhere between 1607 and 1631." This Plymouth church was purely Congregational. It left its pastor, John Robinson, in Holland, and eventually became the mother of all present Congregational churches in America.

(2) Through that eminent statesman, Thomas Jefferson, who attended a Baptist church in Virginia, which observed the Congregational polity and principles in practice, there was born a constitution of United Colonies, which now floats Old Glory triumphantly over every land.

(3) Congregationalism began and stimulated America in the struggle for independence. It was Rev. James Clark, a Congregational minister and village pastor, who organized the historic minute men of Lexington, and led in battle those, whose brave deeds and gallant services are among the most cherished annals of American history, as they drove to their ships in Boston harbor the English red coats. The liberty tree of Congregationalism has feasted and fattened our Republic with its rich golden fruitage.

(4) It is said by competent minds that the greatest book of the last century was "Uncle Tom's Cabin," and that it brought on the civil war which resulted in the freedom of the slaves. This book was written by Mrs. Harriet Beecher Stowe, a Congregationalist. Thus the Congregational spirit of liberty led in ridding America of slavery. The New England Anti-slavery men were brought up under Congregational influences and in its atmosphere.

(5) The Congregational Church formed the Anti-slavery society whose works secured the freedom of every slave in New England and America, and ultimately every land on earth, and cemented thereby our Union's indissoluble bonds under the victorious stars and stripes.

(6) The Congregational Church organized the first Foreign Missionary Society in America. The command, "Go ye into all the world and preach the gospel," moved the Williams College students to prayer by the memorable haystack and give themselves to answer their prayers. The first missionary society of the continent was formed at Farmingham, Ct.

(7) The Congregational Church organized the A. H. M. Society in 1826, to propagate Christianity first and before any ism, and has been among the foremost agencies in penetrating the wilds of America.

(8) In 1846 our churches organized the A. M. A., and this before any denomination as such gave attention to the uplift of the freedmen and poor whites, the fruitage of which is Booker Washington and his like.

(9) The Congregational Church has produced some of the greatest world-wide evangelists in history. The names of Edwards, Finney, Moody, Torrey, with his thirty thousand converts in Australia, who with Moody stirred old London as never before, and other staunch Congregationalists whose names are familiar.

(10) A Congregational pastor, Rev. F. E. Clark, originated the present universal movement of young people's Christian Endeavor Society now existing in every Christian denomination.

(11) Congregationalism planted and endowed the first college in the land, Harvard, but lost it through Unitarian influence upon its board of trustees. Congregationalism started and conceived the public school system.

(12) Congregationalism produced the men who organized the first temperance society and moved for temperance legislation. Credit for this is given by historians to Drs. Lyman Beecher as producting the first sermon and volume on temperance, and Rev. Lebbeus Armstrong, Congregational pastor at Morch, New York, was the founder of the first temperance organization in 1806. The first move for prohibatory legislation was inaugurated by Rev. Moses Stewart, professor in Andover Seminary.

Ours is a noble heritage. Immortal and blessed, the fathers and mothers who placed the Redeemer's kingdom first in their estimation, love, and giving, whereby the magnificent structures of the Christian religion today in permanence and beauty grace our land and breathe hope for every other land. To be worthy this heritage, we must likewise put Jesus Christ's name above every name and his works first, always, and all the time.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

Mar 13. Patient Faithfulness that Wins the Crown. Rev. 2:1-10, 18, 19.

There is no magic in the spiritual world. Everything proceeds according to method and according to merit. Even faith that does not issue in faithfulness is practical infidelity. To confiding faith must always be added creative faith; and creative faith is an eternal process. Manhood and society are only in the making. The world is still very young. In the phrase of Tennyson, it is but a child yet in the go-cart. He tells us to have patience and give it time to learn its limbs, while we trust in the hand that guides. Jesus told us that the spiritual life grows like the grain, first the blade, then the ear, then the full corn in the ear. The crown of life is life's mature and full growth. It is simply and sublimely life crowned with more life. So we must be patient; and we must accept ourselves, and believing in our better and our riper selves, live on and on into seasoned and enduring grace and truth.

It is patient faithfulness that is demanded—not patient resignation on the one hand, nor patient bustling on the other. It is the patience that believes and that gets good things done that counts. It is the kind that learns to labor as well as to wait.

Christ says, "In your patience ye shall win your souls." That is the revised and correct rendering. We have souls to save only as we have souls to win. This getting possession of one's soul; this winning out in the attainment of one's larger and better self is the personal problem and quest of life. Man is a becoming as well as a being. "The first man Adam became a living soul; the last Adam became a life-giving spirit." The patient process has gone forward through the long centuries, from chaos to character, from brute to brother.

Our task is to accept our souls as they come to us and then acquire better souls by growing in the grace and in the knowledge of our Lord and Saviour Jesus Christ. Let each accept himself gratefully and expectantly, subject to patient and vital revision with each day's new light and leading. There are no ready-made souls on the spiritual market. The soul is born only to be re-born; and the new birth is not a single experience but a series of ever-freshening and recreating experiences. In fact every crisis of life demands a new birth; and then a man can have a crisis whenever he is earnest enough to compel fined and nobler feeling in his soul. It is he that overcometh that inherits all things. It is to him who is patiently and expectantly faithful that there comes death to the wrong and imperfect, and a perpetual new lease of life to enrich and crown the soul. Be thou faithful unto death, and God will give thee the crowning life of heaven. Be thou faithful unto the death of sin and evil here and now, and God will give thee increasingly the crowning life of heaven on earth.

NOTES AND PERSONALS.

The next meeting of the Woman's Home Missionary Union of Central and Northern California will be held on the third Thursday of April instead of the third Thursday of March.

The Rev. C. R. Brown has been giving a series of Sunday evening addresses on the contribution of the different denominations to Christianity. Last Sunday evening when he spoke on Roman Catholicism, several members of that denomination were present and some of them told him after the services that they were pleased to hear so fair and considerate a presentation of Roman Catholicism from a Protestant. And yet Mr. Brown was plain-spoken as usual.

The Congregational ministers of San Francisco and vicinity listened last Monday to an excellent paper by Professor Buckham of Pacific Seminary on Church Federation. The paper was prepared to be read at a union meeting of ministers a few weeks ago when it was expected at first that the paper would be given by a Congregationalist. Later the leadership in that meeting was assigned to the Baptists. Last Monday, after the hearing of the paper the ministers by a unanimous vote requested Professor Buckham to read the paper at the union meeting in May, at which time it will be the turn of the Congregationalists to furnish the paper or address. The Professor's plea was not for the obliteration of denominations, but for the obliteration of the barriers between the denominations. His prediction was that the next ten years would witness a great advance toward church unity. The theological differences, he believes, are disappearing with great rapidity. Next Monday the Rev. J. A. Cull will give the paper at the meeting of the ministers.

Among the Churches

CALIFORNIA.

Alameda, First.—The church last week confirmed by a unanimous vote the action of its committee in extending a call to the Rev. C. L. Mears. Mr. Mears has been in Alameda and has looked the field over, and it is thought an acceptance of the call will be received soon.

Martinez.—Three persons were received into membership at the February communion. The annual meeting was held on the 10th. About 60 persons partook of a fine supper prepared by the ladies, after which business was transacted. Reports show all the auxiliaries of the church to be in a flourishing condition. It was voted to adopt the apportionment plan. On Tuesday afternoons during Lent union prayer meetings are being held with the M. E. church alternately at the M. E. and Congregational churches.

Campbell.—The 25th was a day long to be remembered in the Campbell church. Dr. Douglass of Iowa, now on the coast in the interests of the National Home Missionary Society, was present and gave a fine address. From his wide experience he brings thorough knowledge of his subject and his manner of presenting it is unexcelled. His reminiscences of poineer days in the Middle West when home missionaries were establishing churches and colleges and laying foundations for the Christian communities which are now the pride and strength of the country, were very pleasing and he made a plea for men and money to support Home Missionary work in the many parts of our land which are still without a knowledge of Christ. Secretary Rathbone followed in a short, forceful address. He is always a welcome visitor in Campbell. The ladies of the church held an informal reception in the parlors and served a dainty supper.

Pomona.—The call to the pastorate of Pilgrim Church was accepted by the Rev. Albert P. Davis on the 19th of February. In his letter of acceptance, which he read to the church that day, Mr. Davis said: "Your vote, following several months of ministry on my part among you as acting pastor, is received by me with sincere appreciation; which is the more deeply felt, because your action has not been taken hastily or unadvisedly. During the past months, I have become increasingly aware of the privilege of ministering to a people so united, so loyal, so hopeful and helpful in the things that pertain to Christ's kingdom. The spirit which animated the founders and early leaders of the church is, I trust, to be the moving force among all its members, however they may be multiplied in the future. Work awaits the church, which, by reason of your readiness for it, makes it appeal to me. I am impressed by the oppor-

tunities for Christian service which this region affords, in a land so remarkable for its beauty, where one may reach and minister to an ever increasing population. It is surely a part of our Lord's plan to make this land a mighty center of Christian influence. The church and its people are already dear to me. And I trust that the future will brnig to us the good for which we shall together pray; and that the work of Christ will here find enlargement and strength, as the Divine Lord shall prosper and direct us."

WASHINGTON NEWS.

Rev. C. F. Clarke, Correspondent, 7212 Woodlawn Ave., Seattle.

Vancouver.—Ground has been broken for the new building, which is to be of concrete blocks costing $15,000.

Bellingham, First.—Rev. E. L. Smith, D.D., and Hon. W. H. Lewis, president of the National Congregational Brotherhood, addressed the Men's Club, bringing the missionary work of the state to the attention of the men. This was part of a campaign which will take Dr. Smith and Mr. Lewis to Spokane and Walla Walla.

Tacoma, First.—Dr. Geo. T. Lord, a prominent dentist of Tacoma and active member of the First church will soon start for Guatemala, where he will do missionary work, making his dental ministrations to the poor an object lesson of the usefulness of Protestant Christianity and an opening wedge for the preaching of the word of life. Dr. Lord and his wife have been very active in mission work in the poorer parts of Tacoma.

Hope, Idaho.—Together with increased church prosperity Hope rejoices in the best year of its Sunday School history. Sessions were held every Sunday in the year, with the largest attendance since the school was reorganized. The average attendance was 46.4, the largest 62, the smallest 24. The offerings were also larger than usual, both for expenses and benevolences. Rev. M. H. Babcock has been a great factor in this advance. Nine were added to the church from the Sunday School during the year.

Seattle, Church Extension Work.—Mr. Lawrence Colman has given the society a lot 90x120 on which a building will soon be erected suitable for institutional work. The Bethany chapel will soon be moved thereon for use till the new building can be erected. Bethany, which was begun by the society some years ago has been cared for by the Plymouth church as a mission school for some time, will unite with the Friends Gospel mission. The union school will have an enrollment of 150 to begin with and as the new location is better than either of the old ones it is expected that the school will grow rapidly.

Chewelah.—Seven were received into fellowship at the January communion, four on confession. The annual dinner and business meeting were attended by 75 persons. Reports showed a net gain in membership of 17 during the year. All the current expenses had been paid, besides $250 for improvements. It was voted to raise the full apportionment for Home Missions, to reduce the Home Missionary Society's grant by $60 and to make a special effort to come to self-support this year. The pastor's salary was increased one hundred dollars. Rev. H. A. Luckenbach has accomplished a great deal in the few months he has been at Chewelah.

Bellevue.—Rev. A. B. Strong has, with the assistance of Supt. Scudder and Attorney T. H. Bain, conducted a two weeks' series of special meetings. A deep interest was manifested and permanent results are expected. Just before Easter Mr. Strong plans a series at the Medina church. Cards with a creed for practical life are being given out, reading, "I would be true, for there are those who trust me; I would be pure for there are those who care; I would be strong for there is much to suffer; I would be brave for there is much to dare. I would be friend of all the friendless; I would be giving and forget the gift; I would be humble for I know my weakness; I would look up, and laugh, and love, and lift."

Seattle, University.—Two hundred and eighty-five sat down to the annual dinner served by the men of the church, rejoicing in the completion of the new building. Besides the building fund money had been raised to meet all expenses as due and to make the largest contribution to benevolences of any year. Ninety-nine new members were received during the year. The budget for the next year was fixed at $7,600 and at an adjourned meeting the missionary budget at $1,500. For the sixth consecutive year the pastor's salary was increased $200. The University church has had a remarkable growth during the seven years of Dr. Mason's pastorate and is now one of the leading churches of the city.

Sprague.—Very encouraging reports were received at the annual meeting. Nineteen had been received into membership during 1910, all bills had been promptly met and a balance remained in the treasury. Over $2,000 had been spent, including the cost of repairs and two new organs. In order to cover the cost of further necessary repairs the budget has been placed at $1,500 this year. The congregations have been steadily increasing and the Sunday School attendance has kept above the one hundred mark for two months. The ladies have bought a new carpet for the platform and aisles of the church. Four new members were received at the January communion. Rev. Jonathan Edwards, the pastor, will preach a series of sermons on the Christian Life during part of February and March.

Seattle, West Side.—Mrs. Edwin London and Mrs. Dr. Null addressed the Union Missionary Society recently and as a result an Auxiliary to the Woman's Board of Missions has been organized by the Congregational ladies with Mrs. Dunstan as president. The girls of the church have formed a club to be known as the "Priscilla Alden Division" and the younger as the "Rose Standish." Mr. Johnson, who drills the Boys' Brigade, meets the girls for athletic drill. Friday afternoons the girls sew. The older ones will support and clothe an orphan in India, the younger will work for one of the city orphanages. Dr. Dunstan has moved from the parsonage as it is too small for the needs of his family. An orchestra has been added to the quartette and chorus. Dr. Dunstan has withdrawn from his partnership in the West Side News but will continue to write for it.

Washington Home Missionary Society.—The annual meeting of the Board of Directors was held in Seattle and

plans were made for the year's work. The budget was accepted on the basis of twenty thousand dollars, all to be raised within the state. A request will be made of the parent society for recognition as a "Constituent State" on the basis of 2½ per cent of our receipts being turned over to the National Society. At the next meeting of the Board it is expected that Secretary Herring will be with us. In connection with the Self Support campaign conferences are being held in various centers of the state, at which Dr. E. L. Smith and Mr. W. H. Lewis are the chief speakers. A very interesting experiment, which, judging by the returns already received, will be eminently successful, will be tried at the University church, Seattle, March 1-3. Every Congregational minister west of the Cascades has been invited to meet in conference on church problems, especially with relation to financing the churches and raising the benevolences of the state. It is expected that between sixty and seventy ministers will assemble. Entertainment will be provided by the Seattle churches. Dr. Herring will meet with them. A comprehensive plan to prepare for the coming of the representatives of the Laymen's Missionary Movement and our special work has been prepared by the ministers, including sermons on the A. B. C. F. M. Centenary, "Better Methods of Handling Benevolence Work in Our Churches," "Contribution of Congregationalism to the Civilization of the Country," designed to be a presentation of the work of our home societies. One Sunday is suggested when laymen are expected to occupy the pulpits and another for a general exchange of pulpits within our body. Sunday evening sermons are suggested on some of our missionary heroes, and "Daybreak in Turkey" is offered as a course for the prayer meetings, a general interchange of prayer metings may also take place, and on the evening of the conference our visiting pastors will be asked to speak to our churches. Certain methods are suggested, for instance, "Have a missionary committee of men appointed at once. Let them study the records of the church and tabulate results. Study the resources of the church and make out an estimate of what ought to be received from each individual and from the church as a whole." We hope to print a full report of the Ministers' Conference, and also of the results of the campaign and of the Laymen's Missionary Movement so far as it affects the Congregational church. During the year a larger number of churches than usual became self-supporting and already encouraging reports come from others, and doubtless, as one result of the Conference of Ministers, smaller grants will be asked for and more churches will come to self-support, thus enabling us to enter more of the waiting fields.

IMPERIAL VALLEY.

At the request of the Home Missionary directors of the conference, Rev. R. L. Glasby of Heber resigned his pastorate at Heber to become General Missionary of Imperial Valley. He entered upon these duties the first of last October. Since that time he has reorganized six Sabbath schools and organized the Jasper Congregational Church of nineteen members. During the month of February Councils of Recognition were held for the Jasper church and also for the Verde church, which Mr. Glasby organized last April. Rev. Wm. Horace Day and Rev. J. L. Maile of Los Angeles, and Rev. C. N. Queen of San Bernardino, were present at these Councils of Recognition. Mr. Glasby is to be assisted soon by Rev. W. C. Wilcox, a returned missionary. The Congregationalists now have four churches in Imperial valley. Other churches can be organized as soon as the Conference is able to stand by the work. A Congregational church could have been organized in each of the leading towns of Imperial Valley if the conference had been in position to support the work when the opportunities presented themselves. The hands of the leaders have been tied and they have seen other denominations taking th opportunities which once were offered to them, but which they were powerless to embrace for want of the backing of Conference.

The writer fears that at times these leaders have felt that they stood alone on the "firing line." Other opportunities, however, are now being offered, to embrace which most earnest efforts are being put forth. Organs, hymn books, chairs, and Bibles, at a low price, if not donated, will help to open up work which in a few years will be self-supporting. Why not the Congregational Church do this work of extension instead of handing it over to other denominations. Do we as Congregationalists wish to everlastingly bring up the rear? Are we so inferior that we lack the qualities of leadership? Must we always choke upon the dust of our fellow workers? I am sure the writer has choked too long upon this dust. The Congregational Church can lead if she will.

A prominent leader of another denomination recently said, "The trouble with the Congregational Church is, she is too undenominational to grow." As a church we have a glorious past. Do we as a church desire a future? If so let us begin it now.

NEW CONGREGATIONAL CHURCH AT SALIDA.

On January 3d, 1910, following a series of meetings held in Salida, Stanislaus county, under the lead of Rev. Miles B. Fisher of the Sunday School Society, it was voted to organize a Congregational church.

Pursuant to letters missive from those desiring to form such an organization, a Council assembled in Salida on Thursday, February 24th, and reviewed the action taken thus far, and then voted unanimously to recognize the new church.

In the evening of that day a public service was held to complete the organization of the church and to welcome it into the fellowship of the Congregational churches.

At this service Rev. M. B. Fisher welcomed the members into the new church; Rev. R. H. Sink of Stockton extended the right hand of fellowship to the church; Revs. D. Goodsell of Ceres and Mr. Wm. Louch of Fresno, with Deacons Orr of Angel's Camp and Elmore of Salida, administered the Communion and Superintendent L. D. Rathbone preached the sermon.

The new church organized with a membership of 14. It is the only church in this really growing and altogether promising community, seven miles north of Modesto, on the S. P. railway. Formerly there was a Cumberland Presbyterian church there, but nearly all its members have moved away and no services have been held in it for four years. The few remaining members have gone into the new organization. A pastor is to be called directly. In the meantime Mr. Wm. Louch, under the joint direction of the Home Missionary Society and the Sunday School Society, will minister to them.

The land around Salida is all in the Turlock Irrigation District, with abundance of water. The soil is a deep, rich, sandy loam. Formerly it remained in large holdings. Now it is benig sub-divided and sold to settlers. Altogether, this section is to be one of the choicest rural sections of the State. The Pacific cordially welcomes this new church to our fellowship.

PROPORTIONATE BENEVOLENCE IN NORTHERN CALIFORIA.

The following statements are made and suggestions offered because of many questions that have been asked:

The amounts proposed to the various churches are suggested only. It is hoped that each church will seriously consider the amounts proposed and, if it seems wise, attempt to raise them.

The suggestions are for the calendar year 1910.

The Apportionment Committee are planning to send in April or May a delegation to as many churches or associations (or both) as desire it, to explain, help, or advise concerning this plan.

The Committee advise as most effective the weekly pledge system, with envelope collections, under the supervision of a Benevolence Committee.

There is nothing in this plan to interfere with the largest individual freedom of action or of gifts.

The Home.

INFLUENCE OF THE MOTHER TOUCH.

Not even the eye with its changes of shade, its sparkle and its glances, carries with it more variety of expression than does the touch, and not only is there variety, but there is also extreme delicacy. So true is this that the word "touch" has far outrun its purely physical meaning and has penetrated the most sacred mysteries of emotion and sympathy. The Saviour was "touched with the feeling of our infirmities." Because the literal and spiritual meanings so overlap each other, it is difficult to speak of them distinctively, yet the real, physical, mother touch, with its effect on the child's whole nature, may well occupy serious thought.

Until consideration is given to it, there are few, perhaps, who understand how very intimate and dear is the touch of a loving mother's hand. It is one of the things you have known so familiarly that it never occurs to you how much it means. Yet though when blindfolded you may hazard a guess that father, or brother, or sister, or dear friend laid a hand on you, without being positively certain, not once in a thousand times would you make a mistake about your mother's touch. This is natural, since from the first it was she who stroked the soft baby cheek, caressed the dimpled baby hand and soothed the restless little body.

In the Civil War a soldier was wounded nearly unto death and his mother was summoned to the hospital from a far-away state, arriving at nightfall. The surgeon in charge said that she must not see her son until morning, as the excitement would be too much for him. But in the silent watches the nurse, knowing well a woman's hungry heart, crept down to the patient, waiting mother, to tell her she might go up and sit by the sleeping man. Quetly the mother took her seat and, gently, as he slept on, placed her fingers on his wrist to feel the fluttering pulse. When, after long sleep the patient stirred, before his eyes were opened he exclaimed, "It is my mother's touch! My mother is here!" And the saving touch won him back to strength, gave him power to live.

One woman said of a certain comforting, soothing, calming passage of Scripture: "It always make me think of my mother's hand on my head." Was not that high praise for a mother to win—that after she had gone from this earthly life, her daughter could always associate her touch with the divine, healing words? And another, who as a young girl suffered from severe headaches, declared: "There was never any relief like my mother's touch, as with firm but gentle hands she would sit behind me, smoothing the pain away." The mother who is winning such a store of precious memories may count herself happy indeed.

It is in every mother's power to win such memories, for the real mother touch is capable of cultivation. It is sadly true that many a child knows a mother's touch which is not loving and yet is easily recognizable. That, too, is laid up in memory, a memory no woman would covet if she stopped to think about it. There are cross, irritable, ill-judging women who habitually jerk a child by the collar, or tweak his ear, or slap his cheek. These are not worthy the sacred name. There are others, really loving at heart, who do these hateful things sometimes under the stress of sudden irritation or quick temper, and are ashamed to the depths of their souls afterward. Let such take heart, for the shame is wholesome and self-control can be acquired when there is ambition to gain the touch which shall always bring mother heart closest to child heart.

There need be no fear that a loving touch cannot express reproof. Nothing exceeds in its silent power the calm, firm pressure of a mother's hand on a boy's shoulder when he knows he has done wrong. He looks up into her sad eyes—eyes that have not lost the least look of love—and reads in them that she is deeply grieved at his transgression. But if he is too guilty to look up, the kind, firm hand tells him all he declines to see in the eyes. Had the mother shaken him or slapped him, he would have been rebellious, a young sinner whose only desire was to escape punishment; but under the loving touch he becomes a penitent and turns to his truest confessor, learning through her forgiveness how to desire and accept the heavenly pardon.

If the mother's touch tells of sorrow over a child's wrong doing, it is equally joyously sympathetic in her children's pleasures. Happy the young girl dawning into beautiful womanhood whose dress is never perfect until mother's hand has adjusted the neck bow and given just the right fluffiness to the frills. Happier still, when mother's arm about her waist or mother's handclasp asks silently for that girlish confession of first love which the maiden longs to give but is too timid to offer unsought. There are times when touch says so much more than words, and mother's loving pressure tells of free understanding; it loosens the shy tongue with its assurance of comprehending sympathy, and invites that confidence which is the girl's best safeguard.

A woman writer who, though unmarried, sent out many words to many mothers, was asked by a blunt, outspoken friend: "How can you write for mothers when you are

not a mother yourself?" She answered in a voice intense with feeling but calm with a settled assurance, "Because I had a perfect mother. She is my inspiration; my thoughts ever go back to her as the example to set before other mothers. Though I miss her daily out of my life and long inexpressibly for the 'touch of a vanished hand,' yet her memory sanctifies my work and gives to it whatever in it is worthy." Possibilities of enduring influence are open to all mothers who have the real mother's touch, because it goes with the true mother heart and the calm mother judgment.

Gutzon Borgium, the sculptor, has been working on a marble statue—the figure of a female Atlas bearing the world on her shoulder. The sentiment the sculptor desires to portray is this—the world has the home for its foundation, and the home depends upon the woman who bears its weight. As there are globes so delicately poised that a touch displaces them, so the fine delicacy of the mother's touch holds the home world in its place and thus steadies that larger outer sphere which is made to rest upon it.—Helen A. Hawley.

Young People

THE STORY OF SYLPH.

Ada Melville Shaw.

Four is a golden number. At least that is what Fox-terrier Sylph thought as she counted the noses poking up to hers—cold, wet, puppy noses. Four noses. One more or one less was not to be dreamed of.

Do you know that fox-terriers have brains? Sylph's were double-extra splendid. She could reason, add, and subtract. She knew a hungry whimper from a naughty whine, and licked the pupling in proportion.

Katie Murphy, the cook, asserted that Slyph counted noses each time she left and returned to the quartet.

"She is only making trouble for herself, then," said the master of the house, "for those pups are promised, one to Ellie Smith, the little daughter of our pastor, and his family, and the other three to be sold to some boys out of town."

"May she not keep the one that goes to Ellie, then, until it is pretty well grown up?" coaxed the mistress of the house. "Of course, money"—

"Yes, money is money," growled the master. "Such a lot of bills to pay. Can't be consulting a dog's feelings. They are only temporary, anyway. There, I see Mrs. Smith and Ellie coming now. Where's your handkerchief, Sylphie, girl?"

But it was Katie Murphy who went down on her knees to comfort the shivering dog-mother, who already felt a worry in her bones. "Poor Sylph! An' shure it's yer thrubbles begins wid yer j'ys. 'Tis the way av the wurrld. They do be thinkin' a doggie's thrubbles don't count for annything. Shure if they had the eyes of a Celt they could read a whole chapter of talk in yer own eyes, doggie—as thrue eyes as iver blinked at the sun!"

"O mamma! See the darlings! And one of 'em's mine!" squealed a happy child voice, and small Ellie plumped herself down near the Sylph homestead much to the increase of the shivers.

"Can I truly take the puppy home today?"

"You truly may, little girl," said the master of the house. "Better let me get him, though. Sylph's teeth are in perfect condition, but I am not sure about her temper. There, there, old girl! Are not three enough? Ellie's a kind little mistress, you know."

"You should not tell her where her baby is going," said the mistress of the house. "I believe Sylph has studied English."

Of course everyone laughed—but Sylph.

Well, to curtail my story, Ellie made safely away with her doggiekins, kissing his satiny ears every other foot of the five mile car ride to her home, and promising him unlimited gilt-edged saucers of cream.

"Faix, an' Oi couldn't be matin' the eyes av her," said the soft-hearted Celt to the master of the house. "Aven the thra little wans seemed to know there'd been an abducshin in the fam'ly."

The next morning when Katie went down to get breakfast, no Sylph came running to meet her, and the puppies were whining horribly. After two hours—and there was no telling how long she had been gone before that—everyone knew something serious was the matter. Sylph gone! Why, she had never done an irregular, incorrect, or silly act in all her pedigreed young ladyhood.

"She has been poisoned," mourned the mistress of the house.

"She has been stolen," stormed the master of the house.

"Ah, she's just pup-huntin'," averred the Celt, "and," happening to glance out of the window for the three hundredth time in two hours, "there she comes now with the little wan in her chaps. Arrah, darlin'," and Katie was first at the door, "let Katie have yer baby!"

But Sylph growled angrily and very hoarsely. She had had so much growling to do in the past few hours, and never more would she believe in an outstretched human hand. Muddy, stiff, starved, weary, and vibrating with joy from nose to tail, the little lady mother dropped her child in the home nest and, just taking time to count noses once again—one, two, three, four—stretched herself exhausted among her children.

"How ever did she do it?" asked the master of the house.

"It was just like her!" cried the mistress of the house.

"Shure, it's phwhat mothers has been doin' since the flood!" said the cook of the house. "There, Sylph, darlin'," she went on, rubbing an honest Irish tear with the back of her hand, and hurrying to the side of the famishing dog with a bowl and plate, "lap up ivery dhrop an' crack ivery bone. 'Tis the masther's cream fer his coffee an' the best of his lamb chops, but Oi think he does be owin' you somethin' afther all an' all!"

"Money is money, but"—

It was the mistress of the house.

"Mothers is mothers and—we will defer the sales."

It was the master of the house.

"Good fer yez!"

It was the cook of the house. But only Sylph heard.

The liquor forces are lined up in San Bernardino county for a battle with the Anti-Saloon League. The Model License League is backing the liquor men with money and campaign fibs. The liquor men are busy telling the good people of that part of the State that the saloon is going to be elevated to a high moral plane so much so that people who visit the saloon will not need to go to church.

AN INDIAN TESTIMONY.

It was Sunday afternoon in the little Friends' meeting house on Douglas Island, Alaska, on the place called Rotten Row, because every high tide left its mark by an unbroken line of fish offal. The room was stuffy hot. It might seat 40 persons comfortably; there were four whites (visitors), and about 50 Indian men, women and children, with a number of dogs present. A visitor opened a window, but a native closed it with an emphasis that spoke as plainly as words, and another added a stick to the already red stove.

After a short and plain talk by their pastor, followed by prayer, the meeting was "thrown open" for testimony, in good old Methodist style. A native, pacing back and forth before the altar rail, must have been a good exhorter, for while he was talking another arose and began to testify, speaking in English and Thlinket. Soon another was on his feet, and as he began to speak the other began to sing. Then, after a verse of song the singer said, "Let us pray," and he fell to his knees and we noticed while he was praying the second had commenced to sing, but a different song, while a third was giving her testimony. So it went for a time; some were speaking, some were singing, with the audience joining in first with one, then with another, and some were praying—all taking part at the same time. The meeting had approached the ridiculous.

But now something had taken place that was bringing a change, for the speakers and singers were becoming less and prayer had ceased. A very small woman had arisen, so weak she steadied herself by holding to the seat before, waiting patiently, she slowly came forward and began in a low voice to talk. The room was as quiet now as it had been noisy before. I could not understand a word she said, but her eloquence was felt, and as she stretched her lean and bony hands as if in pleading I saw tears in the eyes of her hearers. Even the children and the dogs had become quiet, and no wonder, for her earnestness caused the sweat to glisten on her face. Exhausted, she sank to the floor, and as they helped her to her seat I saw she was blind. The interpreter turned to me and said: "She ask people to take Jesus; she make her last talk to her people, for she be old, very old; she say one hundred and twenty snows."

An interval of silence followed, which was finally broken by a young man of about 35, who was seated by a fine looking woman with a litle girl on her lap. He said in good English: "My friends, you know me, I am not a stranger to you. Grandma," referring to the old woman who had just spoken, "told you about Jesus; I will tell you what he did for me. Not many years ago I had no friend, except the policeman; no home but the jail. I was so bad you—some in this room—would not let me in the house, and many times I slept under a canoe on the beach or under the sidewalk. The policeman got tired of me in jail and I had no food. I have come under this meeting house and eaten the fish heads left by the tide, and have done this when I heard you singing about Jesus. I was so bad I was the worst Indian in this part of Alaska. One day a friend asked me to come to meeting and maybe Jesus would help me; after a long while I came, but I felt so wicked I was sure Jesus would have nothing to do with me. But I heard the preacher say whosoever want to come to Jesus to try; and I felt so sorry for my bad life, and I want so much to be good man, I said I will come, and I can't be any worse if Jesus did not want me; so I came, and, glory to God, he saved me from my sin and bad life. Now, my friends, you know my life since. Jesus helps me every day. I don't go to jail for home, or sleep under the sidewalk, but now I have my own home with a good wife and nice baby. You don't kick me away and shut your door when I come, but all say, 'Come in, come in, brother.' I don't have to go on the beach to eat fish heads but I got plenty food in my cabin, and when the hungry Indian comes to me I have some for him,too. My friends,this is what Jesus did for me, and I pray you will let him come into your heart, too."

L. H. PEDERSEN,
Seward, Alaska.

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Hush your voice with tender reverence;
Crowned he lies, but cold and dead:
For the Present reigns our monarch,
With an added weight of hours;
Honor her, for she is mighty;
Honor her, for she is ours.

See the shadows of his heroes
Girt around her cloudy throne;
Every day the ranks are strengthened
By great hearts to him unknown;
Noble things the great Past promised,
Holy dreams both strange and new;
But the Present shall fulfill them—
What he promised she shall do.

She inherits all his treasures,
She is heir to all his fame;
And the light that lightens round her
Is the luster of his name.
She is wise with all his wisdom;
Living on his grave she stands.
On her brow she bears his laurels,
And his harvest in her hands.

Coward, can she reign and conquer
If we thus her glory dim?
Let us fight for her as nobly
As our fathers fought for him.
God, who crowns the dying ages,
Bids her rule and us obey;
Bids us cast our lives before her,
Bids us serve the great To-Day.

—Adelaide A. Proctor.

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